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The outcome of the author's study is to render very probable the relation for which he contends between Juvenal, the orator, and Juvenal, the poet. In details he is inclined to push the argument to extremes and to attribute too little to the poet's contact with life. Thus Juvenal's attitude toward women need not be a mere rhetorical pose borrowed from the commonplaces of the orators. It was the attitude substantially of many of his contemporaries and there is evidence that it was not altogether unwarranted by experience. Indeed, the whole section on invention is much less convincing than the others.

M. de Decker (p. 9) expresses surprise that his method of attacking the subject had not been anticipated. It is true no one else has made a similar study of Juvenal, but Eduard Norden in the part of pointing the way (*Kunstprosa*, I, 273, I, 336 ff.; *Einleitung in die Altertumswissenschaft*, I, 516) should not be overlooked. Nevertheless the author has achieved a very painstaking, scholarly, and, in many ways, illuminating piece of work.

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Athenian Clubs in Politics and Litigation. By GEORGE MILLER CALHOUN. "Bulletin of the University of Texas," Humanistic Series, No. 14. Austin, Tex., 1913. Pp. 172.

The title of this book has been chosen with great care. It is of "clubs in politics" that Dr. Calhoun treats, not of "political clubs." In other words, he is under no necessity to define the character of any association found in Athens; he has merely to connect it with politics or litigation. That Athenian society was honeycombed with clubs everyone who has studied it closely knows. The community simply teemed with "brotherhoods, *orgeones*, *gennetae*, messmates, burial unions, *thiasotae*, men setting out for piracy or trade," to quote the words of the "Solonian" law which legalized associations. Hence the presumption is that every citizen had *ἐταῖροι* of some sort. The suggestion, however, is often conveyed by Dr. Calhoun that the *ἐταῖροι* imply a *ἐταιρεία*; or, to quote Thucydides, a club *ἐπὶ δίκαις καὶ ἀρχαῖς*, where, in my judgment at least, the proof that such was its character is lacking. In such cases the question is, not as Dr. Calhoun puts it, Could his *hetairoi* have assisted such and such a man in politics and legislation? but, Did they? In fact, a large part of Dr. Calhoun's book is taken up with describing the political and judicial situations in which the influence of clubs may have been effective. Herein the author has displayed an accurate and detailed knowledge of political and legal procedure in Athens, as well as much skill in unfolding the opportunities which existed for bribery and corruption. I note in the full bibliography the omission of Pantazides' pamphlet *Περὶ τῶν ἐν Ἀθήναις πολιτικῶν Ἑταιρίων*, which was printed in Athens by Blastos in 1892.

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